day, to divest God of his holiness, or to sink the idea of his law and government. We regard these prevailing inclinations as a proof of the deeply seated carnal enmity of the heart towards God—that is, towards a holy God—that is, towards the existing God. But so far as mankind entertain speculatively correct views of the Divine character, their antipathy shews itself in an habitual forgetfulness. And the question arises, How does it happen that they feel no delight in contemplating that God who calls forth the constant admiration and praise of all holy beings throughout the universe ? Plainly, because of some deeply seated ungodliness which keeps them from seeing the loveliness which all others admire.

Then there are times when this enmity appears in a more open and offensive form. Whenever God is forced upon the attention, his claims asserted, and the unsettled accounts between him and the sinner fully written out and presented, then the dormant antipathy is called into action—the seemingly dead snake is warmed into vitality, and is ready to inflict its sting. The spirit now feels the enmity, possibly expresses it, perhaps acts upon it. The very thought of God is positively painful, as painful as the presence of the man's worst enemy. Not unfrequently the bitterness of the heart will vent itself in blasphemy ; rendering it needful, that wherever a holy religion is proclaimed, it should contain a prohibition against taking God's name in vain. Not unfrequently it will manifest itself in prompting mankind to mar all that maybe thought dear to God, to oppose all that may claim to have his sanction, and deface all that bears his name and image. The fires of persecution are now lighted., being kindled at that fire which is burning within the bosom, but which, as it cannot reach God, is directed against all that may be supposed to represent him or possess his authority.

We are apt to wonder at the excessive wickedness of the ancient Jews at certain eras in their history, and their tendency to idolatry in the midst of the light which they enjoyed.

Possibly, we may find an explanation in the very number and nature of the privileges possessed by them. They may have felt that God was too near them—that the light was too oppressive; and hence their disposition to retreat to darkened groves, in which a false worship transacted its rites. We suspect, in